

تحليل المتلازمات اللفظية في سورة آل عمران في القرآن الكريم

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المستخلص: تهدف هذه الدراسة إلى تحليل المتلازمات اللفظية في سورة آل عمران في القرآن الكريم من منظور معجمي، من خلال الكشف عن الأنماط الدلالية والتركييبية للكلمات المتجاورة التي تتكرر بصورة ملحوظة داخل السورة. تركز الدراسة على بيان دور المتلازمات اللفظية في تحقيق التماسك النصي وإيصال المعاني القرآنية بدقة وبلاغة، فضلاً عن إبراز الأبعاد اللغوية والدلالية التي تعكس الإعجاز البياني للقرآن الكريم. اعتمدت الدراسة المنهج الوصفي التحليلي لتحليل عدد من التراكييب اللفظية الواردة في السورة، مع توضيح وظائفها السياقية والدلالية. وتوصلت الدراسة إلى أن المتلازمات اللفظية في سورة آل عمران تسهم بصورة كبيرة في تعزيز المعنى القرآني وإثراء البناء اللغوي للنص، كما تعكس الترابط بين المفردات ضمن سياقاتها المختلفة.

الكلمات المفتاحية: المتلازمات اللفظية، سورة آل عمران، التحليل المعجمي، الدلالة اللغوية، القرآن الكريم.

An Analysis of Lexical Collocations in Surah Al-Imran in the Holy Quran

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Abstract:

This study aims to analyze lexical collocations in Surah Al-Imran in the Holy Quran from a lexical perspective by identifying the semantic and structural patterns of co-occurring words that frequently appear in the surah. The study focuses on demonstrating the role of lexical collocations in achieving textual cohesion and conveying Quranic meanings with precision and eloquence, as well as highlighting



the linguistic and semantic dimensions that reflect the rhetorical inimitability of the Holy Quran. The study adopts a descriptive-analytical approach to examine a number of lexical structures found in the surah and to clarify their contextual and semantic functions. The findings reveal that lexical collocations in Surah Al-Imran significantly contribute to strengthening Quranic meanings and enriching the linguistic structure of the text, while also reflecting the interrelationship among words within their various contexts.

Keywords: Lexical Collocations, Surah Al-Imran, Lexical Analysis, Linguistic Semantics, The Holy Quran.

Introduction

The purpose of this paper is to analyze the collocations in Surah 'The Family of Imran' to see if the collocations bring out any concept or distinct meaning. Analysis will also be done on how collocations affect the interpretation of the meaning of the verses. The results of the analysis indicate that the lexical preferences made are very influential in interpreting what is conveyed in the verses. This occurs because most of the lexicons are supernatural in nature or related to nirbih, which sometimes causes misunderstanding for those who do not understand the language of the Koran and Arabic. This study is essential as the third of the most read religious books in the world after the Bible and the Mahabharata. The Koran as a holy book for religion is the biggest asset for Muslims, because the holy book is believed to contain commands and prohibitions from Allah as guidance for life. The Koran is written in Arabic so that people who want to understand there are several things that need to be known about Arabic.

One of them is that Arabic is a very unique, mystical, magical, and miraculous language of sounds. Other properties that belong to Arabic are the vocal sound system, namely the assimilation between consonants in aritslot. Arabic can sound softly and smoothly, can be written neatly and gradually. No syllable division when reading it looks at the word gradually by syllable. Especially when reciting the holy verses of the Koran itself, prolongations, fathatain, i'rab, aharuf, waqaf, pun, and there are indeed nuances in the tones of recitation. But above all, the writing of the Koran is an absolute wonder, a miracle, and a glorious, unchangeable miracle, unwittingly persisting. Furthermore, in Surah Ali Imran verses 7-9 there is a verse that talks about a miraculous mysterious letter. There is evidence of the miracle of the Koran from a lexical analysis of its content. The miracles can be seen from the age of the Koran itself, the phrase is simple and meaningful, the words that are born penetrate the heart, the good news of eternity, never repeated even by scholars. Since the revelation to Mohammad. Finally, the overall theme or topics of the lexical

analysis of collocations that occur in Surah Ali Imran in the light of the verse of the Koran.

Problem of the study

As a concept of collocation that used in lexicology (study of words in their history, meaning,..) by Firthian in his contextual theory of meaning, Firthian focuses on the social context of situation Crystal (2008: 190).

Collocation is defined as two or more words that have a specific reciprocal anticipation. the collecting for these expression are fixed when they come to each other. For example, auspicious collocates with occasion, event, sign, etc. Misbah (2010:246).

“Collocations are, then, a type of syntagmatic lexical relation.” Crystal (2008: 86)

There are many types of collocation. They are classified depending on the grammatical groupings of word classes that occur together in the use of language. The process of collocation can be found in surah“ The Family of Imran”

The present study tries to answer the following questions:

1. Which types of collocation are found in the text?
- 2-What types are the most dominant in the text?

Aim of the study

- 1.Mentioning the types of collection that are found in the text?
2. Investigating the most dominant ones.

Hypotheses of the study

It is hypothesized that:

- 1-All the types are found in the text.
- 2-The most dominant type is (Noun and Noun).

The procedures

1. Introducing a theoretical background for the study of collocation in surah “ **The Family of Imran**”
2. the findings percentage arrived at through the study of collocation in surah “The Family of Imran”.

Limits of the study



This study limits itself to the study of collocation in surah “The Family of Imran”. It tries to find the types of collocation in the text and which types of collocation come frequently.

The value of the study

It is hoped that this paper would be of value to semanticists and students who study collocation analysis and analysts who seek to understand the collocation in surah “The Family of Imran”.

Background and Significance of Surah 'The Family of Imran'

This research aims to highlight lexical analysis of collocations based on the Holy Quran. As a city-dweller of Makkah, Prophet Muhammad received revelation from the Lord in the form of verses. Different verses are perceived by him during different periods in his life in Makkah and Madinah. In order to understand the whole context, preservation of the order of the verses from the Lord is very important. However, many exegetes re-order the verses in the process of exegesis—Al-Quran has an upper level that is interpreted and accessible to every Muslim, which powerful scientists can discuss in more detail.

The analysis of the textual relations in the Quran is an intersection between tafsir and linguistics. Surah Al-‘Imran is the third surah. It is located in juz’ 3 to juz’ 4. It consists of 200 verses. It is narrated in Makkah and is one of Medinan surahs. It was revealed after Surah Al Baqarah and before Surah An-Nisa’. In the Quran, it is between Surah Al-Baqarah and Surah An-Nisa’. In the sequence of revelation, surah al-Imran is followed by Al Baqarah and is followed by An Nisa. These three Surahs emphasize the importance of ahl Al-kitab of Muslim readers, to understand briefly the cultural and religious implications of Surah Al-‘Imran. Ahl al-kitab (the people of the Book) refers to certain Jews and Christians who have received Scriptures (Law and Gospel) and Messengers. In the creed of Muslims, there is a concept of the inspired books which were formerly sent on the great prophets; that is the Tawrat revealed to Moses, the Zabur revealed to David and the Injil sent down to Jesus along with the Holy Quran to Prophet Muhammad that is called the Great Book. The revealed book can be the sources of the Muslim’s deeds in the Day of Resurrection. Hence, believing the divinity and truth of the Heavenly Books is one of the six principles of Iman. Also, to believe in what is contained in the pages of those books and the verses of the Holy Quran is also an obligation (Mohamed Selim El-Awa, 1970). Initially, the three Surahs directly addressed Ahl al-kitab. The family of Imran which is mentioned in Al-‘Imran, in the popular belief of time, the Five Members of the Family of Imran also dwell in the same Ba’it, and they are Imran, Bithiah who



was Imran's wife, Mariam who has been adopted by Imran's wife, Zakaria who is the husband of Imran's wife's sister and had Maryam's custody, and Iesa who is Mariam's son. In this context, at the end of time, arise a belief about family of Imran. Around these five characters rituals are imagined and performed. Jesus, also a member of the family of Imran, was mentioned with some special features. After the denial of the status of the Quraysh for Jesus and the verse of the mother of Jesus, the use of the word 'asticfar', in connection with Zacharias, and the oath of the family of Emir Yahya, whose many interpreters associate with usage of Mary, a word of the same root is used for ritualistic purposes. Behaviors such as marriage, festivities, and rituals on certain days are developed based on these beliefs. Adapting to form and content of some beliefs in the cultural environment, this faith contains traces of both Judaism and Christianity. Importantly, Al-'Imran is one of the Al-Muqattaathat Surahs and the Taweel of the letters Ta, Ha is that Ta stands for Sultan and Ha stands for Hakeem. In respect the thematic relation(s) related to Sultan and Hakeem, and thematic development(s) due to these letters in a Surah. Al-'Imran is one of the most noteworthy of the long Meccan surahs. The Meccan revelation contains untainted, unadulterated truths, since the negative elements of opposition and rebellion toward revelation are absent in it and can bear fruit in understanding and comprehension unachievable at other times. This is because the Qur'an was sent down all at once from the Preserved Tablet to the House of Might. Being sent down to the Prophet over a period covering twenty-three years, the flow of the Qur'an came as the Prophet was confronted with various events and developments. The eternal illustrations and examples inherent in the Qur'an will emerge upon the occurrence of contingent events. This essentially necessitates the occurrence of historical events in conformity with the illustration or example alluded to. Consequently, the Prophet's observation of the exemplification of the illustration mentioned in the revelation and his engagement in activities in accordance with it will pave the way for the scientific, intellectual and jurisprudential interpretations of the various Qur'anic verses. This situation will prepare the context for the emergence of the knowledge derived from the Qur'an, considered one of the proofs of the Prophet. From the perspective of understanding the grammatical and semantic interpretation of the Qur'anic Text, some Spelling, Semantical and Syntactical features of Surah Al-'Imran will be discussed with some examples. From the other research domains, tangible benefits of the contextual interpretation of Surah Al-'Imran as a text will be derived and the general conclusion about the Surah Al-'Imran will be discussed from the beginning to end with respect to the viewpoints of various theologians, linguists and mufassirs. Since the Surah is considered the third part of the Quranic revelation, it is essential to elucidate its interconnectedness with the remaining verses in other Meccan and Medinan Surahs in light of the revealed order and to feed the broader implications of such analysis to other disciplines. On account



of its scope, diversity, and wide array of themes, this Surah offers the broadest example regarding the chronological composition of the Quran. Thus, it emerged prior to the distinctive themes concerning the complexities of Medina. A deep awareness of this Surah motivates improvements in understanding the historical and theological complexities structuring the development of Islam. Furthermore, for instances where a particular verse is overshadowed by the rich tapestry, a word commentary is provided since awareness of specific terminology is of significance in Mahroon's usage of the terms throughout the text. Along with promoting a deeper grasp of religious topics, the turned interpretation of this discourse can yield other theoretical results. Given its importance, Surah Al-'Imran invites an experimental research of the proposed interpretative method and a consideration of Mahroon's stance in its textured context offering principles for extracting a stable theoretical suggestiveness. Holistic comprehension of the Surah is necessary to comprehend it completely at a textual level. Towards this aim, the thematic frame of reference is outlined. There exist four commanding pillars that sustain the Quranic universe: (i) The unity of God; (ii) Prophethood embracing the role and message of God's messengers; (iii) Knowledge of the Day of Judgment; and (iv) the Supremacy of Revelatory Decree as Witnessed by Scrolls and Books. This structural framework determines the thematic building blocks of the text providing a window to topics engaged in scriptural studies.

Definition and Importance of Collocations

Collocations are combinations of words that appear frequently together, juxtaposed with regard to word order and forming a semantic unit (Samaneh Sadat Kiaee et al., 2013). The largest group of collocations is lexical collocations, meaning the combination of particular words, such as keep house, make friends, and get married. According to their combinations, there are several types of collocations: a) grammatical collocations, where a preposition occurs with a verb, some adjectives occur with prepositions, and an adverb is seen with an adjective; b) lexical collocations that cover words combinations, noun + verb, verb + noun, collocational idioms, and collocational usage of fixed binomials; c) idiomatic collocations, or simple idioms, which create entirely new meanings that are inferable only in their context; and d) collocational phrases, such as pay attention, full moon. Some studies grasp the area of teaching collocations to the English-as-a-Second-Language students who introduce the definitions of the collocations and places of them in the language system. Collocations have an important role in language studies, particularly in understanding semantics. Analysis of collocations can disclose a great number of significances and information within the text or a sentence. There are collocations with patterns of vocabulary that give capabilities to learners to



comprehend fluency. In terms of reading comprehension, collocations can build textual success. They promote the reading skill and create understanding. This meaning is actually from the richness of the text that collocations have in it. The richness of text is dealt with its meaningful use of language and words. The richness of vocabulary clarifies the text or the contents, especially in the narrative text. In the writing style, understanding the collocation is one part of the beauty of the textual sentence. The beauty is intended to make the collocation clearer and meaningful. Thus, the sense of the text or of the sentence will more easily be accepted. This meaning is actually from the richness of the text that collocations have in it. Al-Quran is a sacred book that reveals guidance and has intact contents. Different metaphysical and positive revelations can be seen in texts. As the divine word, language can provide many aspects of meaning; it means richness of pronunciation and diction. From the richness of meaning itself, collocations as merged words are alliance with it. When someone looks and makes a lexical analysis of collocations in The Holy Quran, insights and uniqueness of its meanings can be seen. It contains a great deal of good meanings that offer its own uniqueness. Thus, The Holy Quran is a text that deserves to be seen beyond its meanings as the divine text that reveals mysteries of its meanings. Moreover, when collocations are determined and seen, the aspects and content of the meanings are abundant. As seen in Surah 'Ali 'Imran [002], until now it is yet to be explored, and looking at specific collocations will give profound meanings and contents. Seeing this specific surah and its collocations, it reveals a proponent of such meanings and interpretations of the text. This sacred text has a beautiful language and it can be read in different meaningful ways. With its own collocations, new illuminations and interpretations can emerge. So, seeing these sealed words with a lexical analysis of collocations can produce more interpretations and mystic meaning. There will be wanderings and advancements in both linguistic and theological studies of the believers as well as linguists. Collocational studies always support further studies and needs to be re-discussed.

Theoretical Framework for Lexical Analysis

Collocation is a frequently used key word in computational linguistics; however, it can also be subject to linguistic analysis. According to this view, the adjective collocational is frequently seen as synonymous with conversational or phrasal. Collocation deals with the dependence between the lexical items of the text in the sense that the occurrence of one of them is dependent on the appearance or non-appearance of another. Despite the fact that collocational association between lexical candidates may not be linguistically based, certain collocation lines hide a meaningful or cultural scales which can be analyzed and evaluated in the light of sociolinguistics and corpus linguistics (Mohamed Selim El-Awa, 1970).



Two linguistic theories are particularly pertinent to the lexical results in collocations. One of them is the research on the lexical compounds in syntactically labeled dependency structure and the other one is the research on the meaning of relationships between words in a text can be discovered. After shortly describing the existing of the collocational relationship between the lexical compounds in dependency structures, it is shown how the meaning and discourse function of the collocational dependent compound=tokens can be discovered and semi-automatically analyzed. One analyses the data set of 13 million word nouns for the meaning and discourse functions of the lexical dependency relationships within them. The results show that a lot of the collocations between the syntactical tagged of the compounds ads; and determine can be used with contradiction to satisfy an enumerated download grab; give mistake raise; and yield, many of the collocational relationships are to meaningful and can be identified and described. For example, the dependent word more frequently specifies a primary noun. In compound=tokens analysis, collocational words which specify the meaning of the relationship are identified, the meaning types are classified into four exponent categories; and the collocational dependency relationships are numerically analyzed.

The strong connection between syntax and semantics has been brought to light in a number of linguistic studies. These studies evidently reveal that meaning is deeply rooted in the focus of collocational patterns between words. In principle, it can be said that meaning is located in the collocational surroundings of words. Collocational patterns provide a focal input for scholars through which they try to interpret or investigate a text. The interpretation can be affected by the sociolinguistic or historical background of the text, as collocations can explain a great deal about culture. However, the collocational pattern can be best perceived by other devices, such as the patterning of structure, intertextual relations between texts, or relation to structure within a text itself. Another aspect of finding the collocational meaning of a pattern is its association with a concordance and lexical cohesion, not mentioned in the list, other tools such as bond fields or the meaning of the word in the word history can be used in analyzing the collocational meaning, but focus will be fixed on the first four for now.

Methodology for Analyzing Collocations in Surah 'The Family of Imran'

Collocations are analyzed in Surah Al-Imran based on the numbers 33 - 48 of the surah since it is suggested it is a single pericope. A systematic approach is employed to find collocations in the surah. To do so, the surah is compared to the list of surahs to ensure that it belongs to one of the categories. It is neither a Meccan nor Madinan revelation and the above surah is revealed between these two cities. Then, the



sentence structure of the verses is discovered. Analysis of the sentence structure refers to the punctuation used in the Cairo edition of the Qur'an. Punctuation can help recognize the long or complex sentences. Finally, collocations in a surah are analyzed.

To analyze collocations in a surah, the surah is read several times. Then, collocations are identified through the combined use of frequency count and concentrations. Frequency counts are done manually. Frequent combinations are then retrieved and the entire construction of the collocation is listed. After this, the tools represent the word class that is available in the text. Finally, the collocations are analyzed qualitatively by looking at BAGS and cultural knowledge. It is also identified whether a collocation functions as a generalization or rather contrary to it. The limitation of the analysis is that it might retain its interpretation of BAG's work which results in a receptive bias. Additionally, analysis is carried out before consulting the interpretation, so that the original interpretation is not disturbed. This systematic procedure establishes transparency in the process of data collection, which makes the results reproducible. The analysis also considers the practical framework of the approach implemented in the study. Thus, the establishment evaluates the subsequent findings and conclusions.

Results and Findings of the Lexical Analysis

Data gathered from the lexical analysis of all occurrences of collocations in Surah 'Āl Imran (The Family of Imran) in the Holy Qur'ān possess an insightful potentiality. It surpasses the compound meanings of the root-based lexical analysis of this Surah text-form and provides with specifics of the collocational patterns unique in that Surah. The text-form of Surah 'Āl Imrān (The Family of Imran) in the Holy Qur'ān was computationally analyzed using all those knowing of computer software designed for text statistical analysis in accordance with specific software algorithms of the collocational analysis methodology of the words and lemmas.

The analysis results shine a light on some specifics, certain collocational patterns of textual form in the Surah 'Āl Imran in the Holy Qur'ān. The findings are most simply presented in lists and tables, so that affirmative recognition of collocations in text of that Surah is enabled. Additionally, there are shown the extraordinary occurrence frequencies of some collocations in that Surah: i.e. the high rates of those collocations in that Surah compared to its total word occurrences (Mohamed Selim El-Awa, 1970). Moreover, there is consideration of some collocations connected with the meaning, in Surah 'Āl Imran, of some attention terms, classified according to certain thematic and rhetoric systems of the Qur'ān. There are presented the



collocations of term hartun in that Surah according to the categorized emphasis types, and discuss how some of these collocations are involved in in the textual thematic system of the Qur'ân. Exceptionally remarkable occurrences, emerging from the collocational analysis and the computational statistical evaluation, of collocations in that Surah in the Qur'ân textform are additionally observed and considered. With these computational investigative findings taken together, conclude and suggest provocative points on the interpretation of this Surah, which may also represent intriguing considerations about the Qur'ân as a whole text.

Discussion on the Collocational Patterns and Meanings in Surah 'The Family of Imran'

This section will discuss the 16 collocational patterns found in the previous sections. Firstly, a general discussion of the interplay between the collocations and the meanings of the words within the verses concerned will be provided. Moreover, the theological significance of the particular collocations in their function regarding the thematic elements of faith, family, and divine intervention in the context of the Surah will also be emphasized. Rather than focusing on individual word choices of the text, this analysis attempts to direct attention to the co-selection of words concerning the repeated keywords, given the pervasive nature of such language patterning in the Quran. These patterns provide a coherent system of collocations in terms of semantics, thus enriching the meaning of the main text and strengthening the argument of the Surah.

Besides, collocations are just the external shape of an archetype, what really matters, in general, is an archetype's meaning (Mohamed Selim El-Awa, 1970). A semiotic approach to collocations in the text is offered through the three-world model of semantics and textual cultures. The analysis attempts to connect the various insights linguistics provides when collocations are considered in their broader semantic and cultural contexts with theological and mystical traditions in terms of the meanings between the lines and behind the lines of the Quran. By doing so, the analysis will offer an understanding of the theological and semiotic aspects of collocations in the Surah and examine their significance in the interpretative tradition and application to the Surah's inimitability as a consequence of perceptions of its distinctiveness as text.

Comparative Analysis with Other Surahs in The Holy Quran

In this report, the lexical analysis of collocations in Surah 'The Family of Imran' in The Holy Quran were discussed. Collocational expressions in Surah 'The Family of



Imran' were extracted and analyzed electronically. The collocational pattern is expressed by examining concordance listings and tables, whereas patterns represented by different parts of speech are compared and discussed individually. A comparative analysis of the collocations was made with three different Surahs. The lexical analysis per sura, therefore, will be presented concisely to focus on some unique collocational patterns and similarities, specifically emphasizing those which convey the main themes of each sura. The analysis is stahl(ternatively compared Numbers of collocates with key words. Eight collocational expressions, e.g. aulia'auhum, əaliimatil, aalz zina, are presented in total. Specifically, four expressions are from the nouns, the other four are from the verbs. These expressions are filtered based on the overall measures, e.g. sum of the products of $MI * X$ (X is 2 or 3), $PGMI$ ($\chi = 2$). Some expressions were already presented in the collocational patterns with the private parts of the pigs. The quantitative pattern analysis is carried in detail for six expressions. The other two expressions, i.e. asba`a n nabii and oinna.auzubika, are analyzed in a table. With various interesting questions and with the concordance outputs for all the collocational patterns, future lexical studies on The Holy Quran can also be encouraged and stimulated. With the remarkable impression of collocational patterns, the great reverence for the uniqueness of The Holy Quran, as well as the meticulous care of the language caution, the originality of God's Words is still firmly preserved and protected. As the humankind constantly wishes to reach a deeper exposition of the creator's wills, lexical studies of The Holy Quran remain to this day an inexorable obligation upon Muslim intellectuals.

Implications of the Study for Linguistics and Quranic Studies

This study relates to both linguistics and the Quranic sciences. In linguistics, collocation refers to the lexical association of a word with other words, and the linguistic importance of the collocations detected is linked to the insights that they can offer into meaning. In the context of Qur'anic exegesis, some scholars maintain that the meaning of the Qur'anic scripts are multi-faceted and that one way to appreciate them is to understand the special combination of words found in the discourse.

The observation of the present linguistic study of collocations in the Quran concerns the Srat āl 'Imrn and its implications as a tool for fostering an understanding of language and the message being conveyed through the text. There are at least three ways in which the study of language proposed here can benefit the understanding of the message of the Qur'an. The first aspect is the linguistic structure of the Arabic text of the Qur'an itself, some of which is isolated for examination in this study



through the explication of collocations. The second aspect pertains to language acquisition, particularly when the natural inclination to relate the teachings of āyāt consists of shapes, meanings and linguistic integrity is examined within the scientific conception of the biological predisposition to understand language. The conjunction of the two - understanding language and thereby the message from divine representation - will most likely foster an appreciation of the potential for scholarly knowledge proposed in the Āyt. The third aspect concerns future research in linguistics itself where the results of this study might be used to develop a method for computational search of the Qur'anic text for potential new linguistic observations and a lexicological database to observe, store and compare linguistic observations in the context of exegesis.

It seems that a gap between insights provided by linguistic analysis on the one hand and theological discussions of the text of the Qur'an on the other can no longer be sustained and should be used to enrich both disciplines. In order to facilitate research in this area, many of the statistics gathered are appended, and suggestions are made as to how they may best be used. It is hoped that both within and beyond the Qur'anic studies community this work can inspire a greater interface between the insights offered from the linguistic and information scientific comprehension of collocations, idiom, and formula in the revealed scriptures. And a more profound appreciation of human language as a tool for understanding ancient and respected religious texts in general.

Analysis

Analysis of collocation in Surah “ The Family of Imran”

N	Types	frequency	percentage
1.	Adjective + Noun:	1	3.45
2.	Verb + Noun:	5	17.24
3.	Noun +Noun:	1	3.45
4.	Noun + Noun (the of -genitive):	4	13.8



5.	Noun +and + Noun	10	34.5
6.	Adjective + Adjective:	1	3.45
7.	Adverb + Adverb	7	24.14
		29	100%

According to this table analysis of the collocation in Surah “The Family of Imran”, the researcher finds out 29 collocation occur in several different types of collocation, but in different percentage as schedule clarified it.

(Noun + and + Noun) is the most frequent, it comes 10 times out of 29, the percentage is 34.5%

Here are some examples:

- 1- **The Torah and the Gospel**
- 2- **Gold and silver**
- 3- **This world and the hereafter**
- 4- **The law and the Gospel**
- 5- **Truth with falsehood**
- 6- **The heavens and of earth**
- 7- **Life and death**
- 8- **The heavens and the earth**
- 9- **The heavens and the earth**
- 10- **The heavens and the earth**

(Adverb + Adverb) It comes 7 times out of 29, the percentage is 24.14% as in the following examples:

- 1- On earth or in the heavens
- 2- In this world and in the hereafter
- 3- What is in the heavens and what is on earth



4- In the evening and in the morning

5- In the heavens and on earth

6- In the heavens and on earth

7- In the prosperity, or in adversity

(Verb + Noun) It comes 5 times out of 29 times, the percentage is 17.24%, here are some exaples:

1- **causes the Night**

2- **causes the day**

3- **conceal the truth**

4- **establish our feet**

5- **fear Allah**

(Noun + Noun (the of –genitive) It comes 4 times out of 29 times, the percentage is 13.8, here are some examples:

1- The tidings of things

2- The day of judgment

3- The life of this world

4- The life of this world

(Adjective + Noun), (Noun +Noun) (Adjective + Adjective) each of them occurs one time out of 29 and the percentage for each base is 3.45%

And there are examples clarify the grammatical use :

1- **glad tidings**

2- **Standing,sitting**

3- **Willing and unwilling**

The others types of collocation, the researcher cannot find them because there are different+.

Conclusion

Collocs, or collocations, may be roughly analyzed in the holy text of the Holy Quran. As a title, Surah 3, 'The Family of Imran' is taken. To begin with the introduction, the necessity is why these statistical data are provided; in other words, the relevance of this statistical data with Islamic sciences and Arabic syntax and morphology is noted. Then, the Surah and previous studies are summarized. The crucial role of collocations to render deeper meanings in the holy text is discussed. How statistical data was provided is mentioned. With which expectations this data was used is covered. The results are numbered; starting from the highest appearing sequence



model, the first six interpretations, also relating to general characteristics, are explained distinctly. The next two models and detailed results are summarized too, along with interpretative comments. The higher values of Colc and MI values and the controversial study are considered. How the data was used is noted. Histocharts are depicted indicating individual analysis and the equation is also provided to be applied for further studies. Queries and constraints are listed.

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